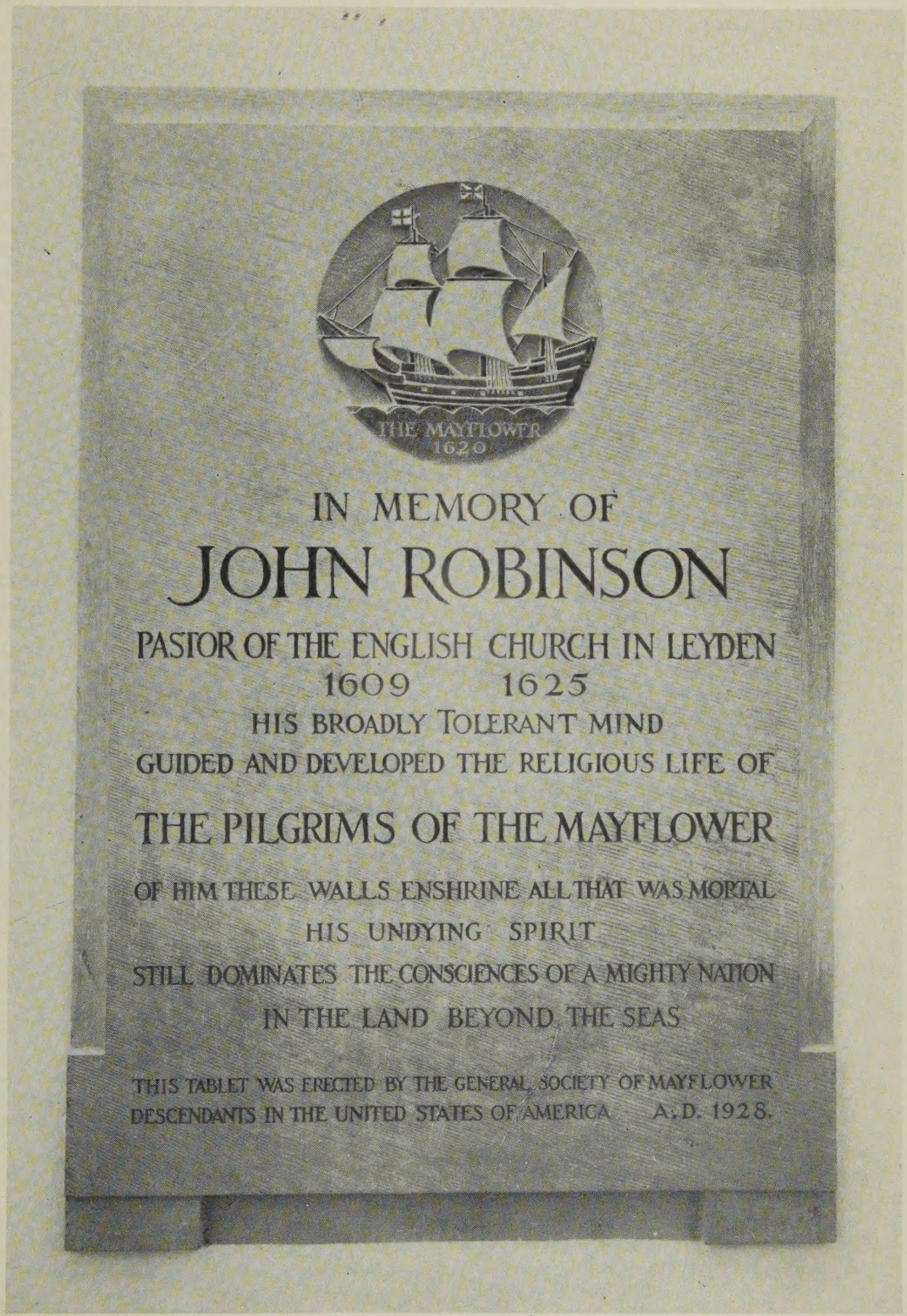
# The Congregationalist


THE MAYFLOWER
1620
IN MEMORY OF
JOHN ROBINSON
PASTOR OF THE ENGLISH CHURCH IN LEYDEN
1609 1625
HIS BROADLY TOLERANT MIND
GUIDED AND DEVELOPED THE RELIGIOUS LIFE OF
THE PILGRIMS OF THE MAYFLOWER
OF HIM THESE WALLS ENSHRINE ALL THAT WAS MORTAL
HIS UNDYING SPIRIT
STILL DOMINATES THE CONSCIENCES OF A MIGHTY NATION
IN THE LAND BEYOND THE SEAS
THIS TABLET WAS ERECTED BY THE GENERAL SOCIETY OF MAYFLOWER
DESCENDANTS IN THE UNITED STATES OF AMERICA A.D. 1928.

VOLUME 2 NOVEMBER, 1959 NUMBER 10

# *NEWS NOTES*

THE CHRISTIAN WORLD (London) of September 10 reports that Rev. and Mrs. R. W. Hugh Jones of the Warwick Road Congregational Church, Coventry, England, have accepted the invitation to act as "minister and his wife" at Plymouth Congregational Church, Minneapolis, for three months, while Dr. and Mrs. Howard Conn are on leave of absence for a world tour.

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Rev. F. Willard Kime, paster of the Eaton Rapids Congregational Church, has been appointed by Governor Williams of Michigan to serve on the State Board of Alcoholism for a three year term. Mr. Kime is the first minister ever to be chosen as a member of this Board.

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Mr. J. E. Juttemeyer, prominent Congregational layman of Alton, Illinois, was honored on June 22 for having completed fifty years of service at the Duncan Foundry and Machine Works, Inc. "Uncle Ed" has long been active in the work of promoting the principles of Congregationalism.

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Among the greetings received by Dr. Howell D. Davies of Chicago congratulating him on the fiftieth anniversary of his ordination to the ministry (see THE CONGREGATIONALIST, September 1959) was a cordial letter from Dr. Fred Hoskins, Minister and Secretary of the General Council of Congregational Christian Churches. Dr. Hoskins said, "You have rejoiced the hearts and stirred the minds of a multitude no man can number. The Lord continue richly to bless you."

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*Pastoral Changes:* Rev. Gary W. Smothers, B.D. Andover Newton 1959, has been called as assistant pastor of the First Congregational Church, Marshalltown, Iowa . . . Rev. Herbert W. Dickerson of Hebron, Connecticut, began work at the Greenville Congregational Church, Norwich, on October 1 . . . Eliot Congregational Church, Newton, Massachusetts, has extended a call to Rev. Arthur A. Rouner, Jr. of Williamsburg . . . Rev. Harold L. Arends of Revere, Massachusetts, has been called to Mystic Church, Medford.

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### The Autumn Leaf Rally

The second annual Autumn Leaf Rally of the Northeast Pilgrim Fellowship was held at The Church In The Gardens, Forest Hills, New York, over the Columbus Day weekend. About 70 young people from Connecticut, Maine, Massachusetts and New York were present. A sightseeing tour on Saturday afternoon, including the United Nations Building, was of great interest.

On Sunday Dr. Arthur A. Rouner spoke on "The Congregational Way", after which the delegates took part in three discussion groups. "Putting Christianity to Work in Our Lives" was led by Mrs. Walter G. Couch, Jr. and Mr. Gorham of Florence, Mass., "What Young People Can Do in Meeting Community and Social Needs", by Rev. Myron R. Bunnell of Adams, Mass., and "Overcoming Personal Problems" by Mrs. Henry David Gray of Hartford, Connecticut. The next rally will be held during the February school vacation at Florence, Massachusetts.

(Reported by Donna Lee Porter, Holbrook, Mass.)

# STATE MEETINGS

Congregational state councils and fellowships in Pennsylvania, Connecticut, and New Hampshire have met in recent weeks. The Pennsylvania Association of Congregational Christian Churches met at Sharon on September 22. Mrs. Ernest S. Crosby of Buffalo, New York, addressed the Women's meeting. A provisional Men's Fellowship was organized. Speakers were Dr. Edward W. Day of Ohio and Rev. Joseph J. Russell of Massachusetts. Officers elected were: Moderator, Rev. William Randall, Sharon, Vice Moderator, Rev. John F. C. Green, McKeesport, Secretary, Mrs. Henrietta Franks, Pittsburgh, Treasurer, William J. Earnshaw, Philadelphia.

A well attended meeting of the Connecticut Congregational Fellowship was held in the South Church in Hartford on September 24. In the Women's Meeting in the afternoon Mrs. Warren S. Archibald, Mrs. George J. Mead, and Mrs. Henry David Gray were the speakers. Following the business meeting and supper, Mr. Harold C. Bailey spoke on the draft for the proposed Constitution, followed by a general discussion.

The New Hampshire League to Preserve Congregationalism met at Pittsfield on October 3, with an excellent attendance. Rev. C. Shannon Morgan, host pastor, gave a report on the National Association Annual Meeting.

In the absence of Rev. Alvin C. Bacon, a paper prepared by him on "A Layman's Church and the Merger" was read by Mr. Norman S. McKendrick. An address, followed by discussion, was given by Mr. Harold C. Bailey of Hartford, Connecticut.

(The Editor will appreciate it if reports of other state and district meetings are sent to him for THE CONGREGATIONALIST. These will be used as fully as space permits.)

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### An Opportunity for Local Groups

A way for local Pilgrim Fellowship groups to earn money for their work and at the same time to help our common cause was established by the National Association Publications Commission at its meeting on October 6. Any Pilgrim Fellowship group which sends in 25 or more club subscriptions to THE CONGREGATIONALIST @ $1.00 each, may receive 25% of the subscription money as a commission. Lists of subscribers so obtained should be sent to Rev. Joseph J. Russell, 61 East St., Melrose 76, Mass.

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# TRAGEDY AND BEYOND

Rev. Royal G. Davis, Los Angeles, California

With the election of Thomas Jefferson as President of the United States in 1800, an old era ended and a new age began. For Congregational polity the sowers of the previous century would reap a whirlwind. The Plan of Union with the Presbyterians and the Unitarian controversy would be landmarks before the century had half passed. With these out of the way, a new upsurge of Independent churchmanship would make itself felt from Portland, Maine, to Portland, Oregon. The period opened with storm clouds, thunder and lightning. It concluded with confident hopes for a better tomorrow.

The Connecticut Congregationalists had been meeting with the Middle Atlantic Presbyterians for some years in order to preserve religious self-determination for the colonies. In 1800 New Hampshire, Connecticut, and Massachusetts (which then included Maine) had long accepted Congregationalism as the established form of the Christian religion.

### The Plan of Union

In 1790 the Connecticut General Association asked that a committee of correspondence be established to promote greater union with the Presbyterian General Assembly. By 1794 both had agreed that the representatives of each body should be given the right to vote in the assemblies of the other.

In May of 1801 the General Assembly and the General Association agreed on a Plan of Union for the westward expansion of Congregational and Presbyterian Churches. The stated purpose seemed innocent enough — to prevent alienation and to promote union and harmony, to encourage mutual forbearance and a spirit of accommodation. How could any Christians object to such high resolves?

The union plan was simple enough, too, a mere statement of four provisions by which Presbyterians and Congregationalists could work together for the spiritual betterment of the Western frontier. If a Congregational Church called a Presbyterian minister, the Church had the privilege of continuing its established practice. The minister, however, had the right to appeal to his presbytery in case of any dispute between him and his congregation. Similarly, if a Presbyterian Church called a Congregational minister, the Church had the right to insist upon presbyterial procedures. If the Congregational clergyman disagreed with his Church, he could appeal to the Congregational Association with the Church's permission or a joint Presbyterian-Congregational council could rule on the dispute. Within a Church of both Congregationalists and Presbyterians, the ordinary business would be carried out by a standing committee duly elected from the entire communicant body. While the standing committee would be empowered to make decisions for the Church, an individual Congregationalist had the right to appeal to the Association and an individual Presbyterian could ask for a ruling of the Presbytery.

### Unexpected Results of the Plan

At the Albany Convention of 1852 Rev. Edward A. Lawrence of Marblehead, Massachusetts, summed up the results in a pithy epigram: "They have milked our Congregational cows but have made nothing but Presbyterian butter and cheese." Deliberate Presbyterian malice in the working out of the Plan of Union did not exist. Union Churches in New York, Ohio, Illinois, Michigan, and westward as far as California and Oregon became Presbyterian because of Congregational indifference. Most missionaries were Presbyterian because candidates from Congregationalism were few. Those from Connecticut believed in centralized church government before they left home. Others would rather join an existing presbytery than bother keeping up a weak association or starting a new one. By 1828 more than 600 former Congregational Churches in New York, Pennsylvania, Ohio and elsewhere were Presbyterian in fact as well as in name.

Fortunately a few pioneers were not so reticent about insisting upon local Church autonomy in the New England Way of the Pilgrim Fathers. Rev. Isaac Ruggles, pastor of a Congregational Church in South Bainbridge, New York, arrived in Michigan as early as 1824. Settling at Pontiac, he soon defied the Plan of Union by gathering the First Congregational Church of Princeton (1831) and two years later eight Congregational Churches were in existence. In 1833 the Church at Quincy, Illinois, abandoned the Plan of Union and became Congregational. The same year the First Congregational Church of Terre Haute, Indiana, came into being and it remained completely free of all denominational ties until 1850. In 1838 Congregational Churches appeared in Iowa, Wisconsin, Oregon and California. First Church, Minneapolis, and St. Louis, Missouri, joined the Congregational fellowship by 1852.

Ohio provides the best study of the Plan of Union in operation. After the Revolution, the Ohio Land Company was formed in Boston by Congregationalists General Rufus Putnam and Rev. Manasseh Cutler to encourage emigration to the Western Reserve. On July 15, 1796, the pioneers held worship services at Marietta. In 1800 the Connecticut Missionary Society sent Rev. Joseph Badger into the Western Reserve. Under the Plan of Union nearly all later missionaries were Scotch-Irish Presbyterians from Pennsylvania.

Before both sides gave up the Plan as a bad mistake, Ohio had no less than eleven kinds of Churches. All of this resulted from a scheme to unite Calvinism for westward expansion! The turmoil in the West was matched by confusion at home.

### The Turn of the Tide

The Presbyterian General Assembly of 1835 denounced the Plan of Union for bad theology and worse polity. The Assembly of 1837 excommunicated the Synods of the Western Reserve and Northern New York while ordering The Presbytery of Philadelphia to dissolve. One can have nothing but the highest respect and admiration for the sincerity with which the regular Presbyterians returned to their historic position, even though it meant criticizing nearly half of their ministers and members.

By 1850 Congregationalism had already recovered its sense of mission. The General Association of New York invited all Congregational Churches to send pastors and delegates to a convention at Albany in 1852. Seventeen states were represented with 463 delegates. Congregationalism as a national fellowship was created when the Albany assembly voted to republish the works of their standard theologians, raise money for the support of Congregational Churches in the West, approve the work of the American Home Missionary Association, promote cooperation among Congregationalists from coast to coast, and cancel the Plan of Union. The tide had turned at last!

*(The last of three articles by Mr. Davis, "Liberal and Orthodox," will appear in December.)*

# A MESSAGE FROM SAVOY

**Rev. Arthur A. Rouner Jr., Williamsburg, Massachusetts**

**(Parts from an address given at the National Association Annual Meeting, July 1959, by the winner of the Savoy Tercentenary Award.)**

My discovery of Savoy and the whole tradition of Congregational faith which surrounds it dates back to the year 1953, and the beautiful North Sea city of St. Andrews in Scotland. It was that year and in that place that the International Congregational Council was meeting. My wife and I had been studying at the University of Edinburgh that year, so it was perhaps natural that we should go as delegates to St. Andrews. As I look back upon it, I feel morally certain that it was the Lord Himself who took me in hand that week.

My first inkling that something strange and wonderful was afoot came the night we attended one of the large evening sessions of the Council. We were told it was to be conducted as a Congregational Church Meeting. I'm afraid we Americans didn't get the point. Certainly the Moderator did not. This well-known Congregationalist, as probably any of us would have done, promptly pulled out his pocket watch, placed it on the desk, and informed the multitude that everyone was to speak as the Spirit moved, but that we would have exactly two minutes in which to do it!

It was a vital question the Council was discussing, and yet somehow nothing happened. Words fell flat. A pall seemed to settle over the meeting. And gradually, we began to realize that the British delegates were almost literally "sitting on their hands." They were refusing to speak — because this meeting was not a Church Meeting. Somehow, it had become a blasphemy against something that was very precious to them.

Then a most amazing thing happened. Firmly, but with Christian grace and tactfulness, Principal Duthie of the theological college in Edinburgh went to the platform, was given the gavel, put away the stopwatch and said: "Let us pray." We did pray, and while our heads were bowed, we felt that great load of tension lift. When we raised our heads, the whole climate of the meeting had changed. Many, many people — young and old — spoke movingly and with passion. There came gradually an amazing oneness of mind among all those people. We could not help but know as we went out into the night that the Spirit of the Lord had been with us.

### "Success" — or The Spirit?

That night marked the beginning of a spiritual quest for me. I recognized then that these British Congregationalists had something: that there was a quality of life, and a depth of spirit in them as individuals and as a group which certainly was not true of us Americans.

These British cousins did not even care about great, booming, successful Churches and ministers, which were such an ideal among us. They couldn't hold a candle success-wise to most of the Americans there. But they had something better: a humble heart, a concern for God, and an amazingly genuine interest in people. I resolved that night to know them better; to learn, if I could, their secret.

Those next days were full of long conversations and new friendships. But whenever I asked: "Why are you like this? Whence this spirit among you?" they never said, "Oh, we pray regularly," or "We read the Bible." Invariably they began to talk about something called the "Church Meeting;" and about "waiting on the Spirit."

What I was learning was that they had a tradition that most Americans had never even heard of! That there was something they did together — something they believed together, which had made them what they were.

In the years since that week of discovery at St. Andrews, I have been gathering bits and snatches of information — from a pamphlet here or a conversation there — trying to discover from whence their tradition had come and why it was not ours as well. But it was not until last Fall, at the announcement of a book contest having to do with the Tercentenary of something called Savoy, that I finally realized that this was the source!

Three hundred years ago at the Savoy Palace in London, a group of English Congregational ministers and laymen wrote down for the first time the great principles of their "Way." At Savoy, for the first time in England, the form of a humble, Spirit-filled Congregationalism was enunciated.

### Savoy: the Background.

The men who gathered at London's Savoy Palace that September afternoon three hundred years ago, were meeting there to put in writing what they conceived to be the Congregational Way which they had been living and evolving for more than a century. The political and religious crises of mid-17th century England had become so acute that men of independent persuasion felt they just had to meet and take their stand on what they believed to be the great principles of Christian life and faith.

I should like to trace, if I could, the events which led up to Savoy. Our awareness of an emerging Congregational Way goes back for most of us to the little congregation that gathered at Scrooby Manor under the ministry of their pastor, John Robinson. The romantic story of their courage under persecution, their defiance of Anglican pressures to conform, and their escape to Leyden and eventual pilgrimage to America is familiar to all of us. This was just at the turn of the 16th century into the first two decades of the 17th.

But what happened in England after our Separatist forebears set sail for America? What happened in the next 40 years to the forbidden way of church life which was eventually to be called Congregationalism?

### The King and The Puritans

The Anglican Church was the King's Church and had the full support of parliament and the state. In the settlement which had been made under Elizabeth, the bishops had remained as had many of the trappings of the hated popery. This was the issue. The Puritans, who were Presbyterian in sympathy, and the Separatists, stood in solid opposition to these practices. The Puritans wanted the Anglican Church purified, while the Separatists were willing to "tarry for none," and had already broken with Anglicanism to set up churches of their own. Church and government were both against them and they were subject to continual harassment and persecution.

But things changed. The wheels of history turned until Anglicanism was not the only religious sympathy of the English Parliament. Puritanism was growing as a political force. And curiously, James I seemed to lose no opportunity to offend their scruples. Even his treatment of Parliament itself became unlawful and arbitrary. And very soon the political sympathies of parliament began to lean more and more toward the Puritans.

## A MESSAGE FROM SAVOY

*Continued from Page 4*

After the death of James in 1625, the rift between King and Parliament grew even more serious. King Charles increased resentment by imposing taxes without Parliament's consent. It was also under Charles that William Laud was made Archbishop of Canterbury and ruthlessly enforced his high-church demand for conformity. In 1629 Charles made the mistake of deciding to rule without Parliament!

But it was in Scotland that the storm clouds which had been gathering all over Britain finally broke and poured down their wrath on Charles' head. At the instigation of Archbishop Laud, King Charles, in 1637, ordered all the Scottish churches to use a liturgy practically identical with the English liturgy. This was too much. On the 23rd of July, Edinburgh rioted. All of Scotland flamed into open rebellion. A national covenant was drawn up, and in December of 1638 the Scottish General Assembly deposed the bishops and rejected the whole ecclesiastical system that had been chafing them since 1597. This was war and thus began the romantic chapter in Scotland's religious history known as the age of the "Covenanters."

In order to raise money to fight the Scots, Charles had to call Parliament back into session. But this time Presbyterian Puritanism was in control. Archbishop Laud was imprisoned, the High Commission was abolished, and soon Parliament and its Puritan army had risen up in civil war against the King.

It was in 1643, in the early stages of this war, that Parliament determined that a new creed and government for the church would have to be enacted. The result was the famous Westminster Assembly. Although the Assembly was dominated by the Presbyterians, it did include a few Congregationalists. From it came both the Westminster Confession, and longer and shorter catechisms in 1646 and 1648.

### Presbyterianism vs. Congregationalism

But, oddly enough, a significant change was taking place in the status of Congregationalism. Normally, the 10 or 11 Congregational members of the Westminster Assembly would have had very little influence. But the interesting thing was that the fortunes of the war itself were causing a spread of Independency all over England. In 1644 at Marston Moor, the royal army had been beaten badly by Oliver Cromwell's new model army. When later, King Charles himself had become a captive of Parliament, the prestige of Cromwell and his army soared.

The thing that had happened was that this army had become largely Independent in its religious sympathies. Its soldiers were religious enthusiasts who were as much opposed to rigid Presbyterianism in Parliament as they were to the authority of bishops. Cromwell himself seemed to have leaned toward Independency.

The Presbyterian majority at Westminster knew this. They knew this handful of Congregationalists represented a growing power in England. Finally, when the army rose to real control in England, and the Scots fell away and were defeated in a second Civil War, Presbyterians were increasingly expelled from Parliament, the King was executed, the Commonwealth under the Protectorate of Cromwell was established, and Congregationalism found itself standing in the sun of a new day not only of toleration but also of great influence.

And yet, up to this point, there had been no Congregational denomination in England as such. There had been no fellowship of Churches and ministers with a common viewpoint, common concerns or a common

*Continued in Column 2*

*The opening of the new Pilgrim Church, Southwark, London, England, by the American Ambassador, Winthrop W. Aldrich, October 5, 1956.*

(*In doorway, left to right, the Ambassador, Dr. A. D. Belden, Dr. Sidney M. Berry.*)

## FROM THE LETTER BOX

EDITOR: *The Congregationalist*

The Congregational Christian Historical Society has always been the servant of all the Churches. The quarterly News Letter is sent to ministers and Church historians, regardless of their attitude on the merger. Sample Church histories and anniversary programs are gladly loaned on request, and other Society literature is freely given. The treasures of the Congregational Library are likewise available. All Churches are invited to forward historical documents for filing, and to enroll historians as members of the Society. Whosoever will, let him call upon the Library and the Society for information and assistance, and he will not call in vain.

Vaughan Dabney, Secretary

Boston, Massachusetts.

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*Continued from Column 1*

position on faith and polity. They had rejected both Episcopalianism and Presbyterianism; and yet they wanted to give testimony to the great convictions they did share.

It was out of this pressing sense of need that the Savoy Declaration of Faith came to be written. And it was this gathering of the saints which was to mark the actual beginning of a defined Congregational Way in England and to lay the foundations of a pure Congregationalism for which all of us may be grateful.

**(To Be Continued)**

# WOMEN'S WORK

Mrs. Robert E. Collins, Grand Rapids, Michigan

## A LOOK AT CONGREGATIONALISM

(Prepared for the Mary Chilton Circle Meeting at Mayflower Congregational Church, Grand Rapids, Michigan, by Miss Alice Woodhead.)

The By-Laws of our new Church show that Congregationalism means belief in God, belief that Christ His Son was sent to show us the way of life, that "the Christian life" must be interpreted by each individual according to his best judgment, that there should exist between us a relationship akin to that between Jesus and His disciples. Congregationalism requires no creed beyond this; it presents a statement of purpose rather than a creed. Matthew, Chapter 18, verse 20 is the basis for any Church gathering: "For where two or three are gathered together in my name, there am I in the midst of them."

### Looking Backward

Prior to 1450 learning was limited to scholars, royalty, and people of considerable means. It was taught by monks in the monasteries. Education was only for the few; but as the establishment of colleges and universities expanded, opportunities for education grew. Even then it was limited to those with a knowledge of Latin, for most books of that time were in manuscript in the Latin language.

About 1450, a German, Gutenberg, invented the printing press, and about the same time a formula for making cheap paper was discovered. Immediately came the first printed Bible in 1455, making it possible in time, to have one in every household — often the only book. Naturally the Bible became the center of conversation and study in home life.

In 1474 Caxton printed the first book in English, and the English revival of learning proceeded.

When Martin Luther's thesis was nailed to the church door in Wittenberg in 1519 religion became the primary subject of discussion, spurring the establishment of Protestantism. The rebellion against Catholicism and the Anglican Act of Uniformity requiring certain ceremonies for public worship, brought about the growth of the Puritan movement which protested against certain vestments, rituals and ceremonies used in worship services.

### The Pilgrim Story

Some of these Puritans became Separatists, later called Congregationalists, who preferred to withdraw from the established religion in order to more completely worship as they wished. You know the story of struggle to obtain these rights, their stay in Holland, the trip to America, the landing in 1620, the struggle through the years for that in which they believed.

Before landing, there was drawn up, in the cabin of the Mayflower, a very important covenant establishing these democratic rights. Control was to be in the hands of the people. A voluntary basis was decided upon in matters of mutual concern. This was the first of our great state papers.

You have read much about the struggle to adjust to the climate and conditions in America but the colony grew in spite of difficulties.

Puritans established themselves in what became Boston and vicinity. Many of them wished to purify the church but not leave it; they accepted authoritarian forms of government with restrictions of liberties and decisions in the hands of a Council or Synod.

One Separatist, Thomas Hooker, an Independent, minister of the church in Cambridge, journeyed with a band of like-minded persons to what is now known as Hartford, Connecticut, in 1636. There, later, with two neighboring towns, was drawn up a form of democratic government which later became the model for the Constitution of the United States of America.

### Congregationalism and Education

Other contributions of Congregationalism are: the first college in America, Harvard, established at Cambridge in 1636; later other colleges: Yale in Connecticut, Dartmouth in New Hampshire, Middlebury in Vermont, Amherst and Williams in Massachusetts — and many others — for these people, good middle class stock from England, desired the best for their children, and this meant especially a good education.

Congregationalists early recognized the worth of women, and their right to develop their God-given capabilities. Mount Holyoke in Massachusetts, the first college for women in America, was established in 1837. Later came Smith and Wellesley — all founded by Congregationalists.

Congregationalists organized the first Protestant Missionary Society, and formed the American Board of Commissioners for Foreign Missions. They had no desire to keep mission work to themselves, but invited the participation of all Protestants.

The first college for Negroes, Hampton, was established in 1868, later followed by Fisk, Howard and others. They endeavored to share the good life with other races as well as creeds. John Eliot, minister of a church in Roxbury, Massachusetts, in the 1600's published a catechism, the first book printed in the Indian language.

### Unity and Control

There have always been deterrents to unity in any church. Some of the most evident ones have been accusations of heresy, perhaps resulting from differences in point of view, in understanding, or education. There have been charges of witchcraft, due to the same causes, to lack of medical knowledge and humanity.

There have been various interpretations of the Bible — and more serious at the present time, the ecumenical movement which many interpret as demanding that Protestants — or Christians — unite in one great church. While it sounds mysterious and vague, it is really a drive toward centralization, and for Congregationalists a backward step toward authoritative control.

# NATIONAL ASSOCIATION PILGRIM FELLOWSHIP

## What Congregationalism Means To Me

**Miss Nancy Luneborg, Forest Hills, New York**

*Miss Luneborg*

Congregationalism came to America in the Mayflower. The Pilgrim Voyage to a new land was necessary in order to establish a Church on the New Testament pattern — a fellowship of those who had chosen to be followers of Christ, spiritually competent to direct its own life and work. They had pledged themselves to live and worship in freedom according to the dictates of conscience. The Pilgrims were compelled to flee from their homeland. One of the abiding effects of their costly plea for liberty is that modern Congregationalists will not submit to a conformity which their forefathers resisted unto death.

What the Pilgrims sought to establish in New England was a Christian fellowship like that which gathered around Jesus Himself. The early disciples had little or no organization, but in the centuries after the Master's death attempts to gain influence over all the Churches were made by leaders in centers such as Rome. By the year 1000 A.D. the Bishop of Rome claimed authority over all Christendom, and the Churches throughout the western part of Europe submitted to his authority. The Churches of eastern Europe, Asia Minor and Egypt retained independence from Rome.

The Western or Latin Church became rich and powerful, until about one third of the land was owned by it, under the rule of Rome. Corruption increased and in time men like Peter Waldo, John Hus, Martin Luther and John Calvin were protesting against the abuses. Reading of the Bible, the rebirth in interest in thought and in the Fine Arts, the emergence of science, and the era of global discoveries all combined to lead men to think for themselves, and therefore soon resulted in a desire to return to the simplicity and sincerity of the New Testament Church.

In England, the Roman system of church government was taken over by the King, who declared himself to be head of the church. Robert Browne, Henry Barrowe, John Greenwood and John Robinson were among those who dared to establish free Churches like those of the New Testament days, in defiance of royal command. The Church in Scrooby, England, fled to Leyden in Holland, and from there members of it departed for the New World by way of England, to become known in history as the Pilgrim Fathers.

A Congregational Christian Church today is a Church of the Pilgrims, with convictions which emphasize faith, freedom, and fellowship. Congregational Christions believe deeply in God, in Jesus Christ, in the guiding Spirit of God, in prayer, in the worth of worship, in the value of sacraments and holy rites, and in the power of God to triumph over all that is unholy and evil.

# SUGGESTED PROGRAMS FOR NOVEMBER

## "Ideas That Made History"

**November 1:** The Ideal of Self-Government (Why the Pilgrims Had to Leave England). What was the difference between *Puritan* and *Pilgrim?* Who was Robert Browne and what was the theme of his greatest book? When was the first truly Congregational Church organized? Why were the Separatists persecuted by the royal government? (Resource material: Atkins-Fagley "History of American Congregationalism", chapter III. See also "Pilgrims and Puritans" by A. L. Rowse, *American Heritage* magazine, October, 1959.)

**November 8:** The Idea of Self-Discipline (What is the Meaning of the Mayflower Compact?) Did the Mayflower reach the destination which was intended? What problem arose because the shores of Massachusetts Bay were not included in the charter of the company which financed the expedition? Where was the Mayflower when the Compact was signed? Could the Pilgrims have survived if they had not agreed to "all due submission and obedience" to "the just and equal laws" to be enacted by their elected leaders? (Resource materials: Atkins-Fagley, chapter V, and histories available in school and public libraries.)

**November 15:** The Idea of Voluntary Association (The Covenant of a Church). What do people who join a Congregational Church promise? (Study your own Church Covenant). How does this differ from the promises made in joining some other kinds of Churches? Can you see how this idea of voluntarily associating for worship and for helping one another to be Christians has contributed to self-government in civil life as well as church life? (Resource materials: Ritual for receiving members in back pages of *The Methodist Hymnal;* "What It Means To Be a Member of a Congregational Christian Church", H. D. Gray.)

**November 22:** The Idea of Responsible Freedom (How to Help Others As Christians). Does the New Testament teach that because we are free, we may do as we please? Find some things which St. Paul wrote which show the responsibilities of Christians toward one another. Do Congregational Churches teach that each Church is without responsibility toward others? (Resource materials: "The National Association of Congregational Christian Churches", H. R. Butman; "What It Means to be a Member of a Congregational Christian Church", H. D. Gray; and the Epistles of Paul, especially Galatians, chapters 5-6.)

**November 29:** Thanksgiving and Thanksliving (God and the Pilgrims). What does Thanksgiving day mean to you? What do you usually do on that day? What is the most notable difference between the way the Pilgrims observed the day and the way we do it? What should Thanksgiving Day mean to us? (Resource materials: "A Call to Thanksgiving" and "Our Devotional Column" in this issue of THE CONGREGATIONALIST.)

# Michigan Pastor Honored

*President Walter of Piedmont College Confers Degree on John D. Rose.*

Rev. John D. Rose, President of the Missionary Society of the Congregational Christian Churches and Pastor at Lathrup Village, Michigan, was awarded the honorary degree of Doctor of Divinity at Piedmont College on August 20, 1959. The citation follows:

Mr. President:

Born in Stringtown, Oklahoma, a little village in the Ozark foothills, son of the village doctor, John D. Rose is no stranger to the stamina and spirit of our college and community in the foothills of the Appalachians. He attended high school in Oklahoma City, received his Bachelor of Arts from Oklahoma City University, and his Bachelor of Divinity Degree from the School of Theology, Oberlin College, Oberlin, Ohio. He also studied in the Graduate School of Wayne State University.

He is the senior minister of a vigorous and dynamic young church, the Community Congregational Church in Lathrup Village, Michigan. In the pioneering spirit of his inheritance he accepted the call of a new and ungathered congregation twelve years ago in the suburbs of Detroit. The first three years of his suburban ministry were spent in gathering a congregation through steadfast personal calling and meetings in homes and schools.

Now there are 727 members in the church, and 612 pupils in the church school. He and the people of the Community Congregational Church place a strong emphasis on individual freedom, personal responsibility in the sight of God, and fellowship with kindred spirits.

He was the associate pastor of the North Congregational Church in Detroit and the pastor of two Churches in Ohio prior to accepting a call to his challenging work of the past twelve years as the Founding Pastor of the strong Church which he is now serving. He has a special interest and ability in working with young people, especially in developing the missionary program of the Church.

He married Virginia Sams, and they have two sons.

In recognition of his distinguished work as the Founding Pastor of a dynamic new church, and as a devoted minister of the Gospel, I have the honor of presenting John D. Rose for the Honorary Degree of Doctor of Divinity.

# OUR DEVOTIONAL COLUMN

## "They Laid A Foundation"

**Rev. F. Willard Kime**
**Eaton Rapids, Michigan**

*"I Laid a Foundation, and another man is building upon it . . . Let each take care how he builds upon it . . . For no other foundation can anyone lay than that which is laid." (1 Cor. 3: 10)*

Anniversaries are days which should be characterized by three things: A day of thanksgiving, a day of remembrance, and a day of consecration.

We in America have a distinctly American anniversary. There is nothing quite like it anywhere else in the world. It does not observe a bloody battle nor the anniversary of a famous statesman; neither does it commemorate the writing of a famous document. The American Thanskgiving Day is the expression of a deep feeling of gratitude by a free people for the rich blessings from a good and gracious God. It is also a day for remembrance of our forefathers who passed on to us a great inheritance; and it should be a day of reconsecration to the faith and ideals which they brought to these shores, clear and unadulterated.

It brings to mind the memory of a picture which hung on my school room wall, a picture prevalent then, but very scarce now. It was a picture of a Pilgrim man, gun in one hand and a Bible in the other, followed by his wife and children as they made their way down a path to a New England church, there to give thanks to Almighty God for the blessings of the harvest and the freedom of the New Land.

It also brings to mind a few days I spent in late October two years ago walking the streets of Plymouth, Massachusetts, and along the shore of the bay where over three hundred years ago a tiny ship lay at anchor. I attempted to visualize those early pioneers whose lives and ideals were dedicated to God. I tried to live with them a few moments of some of their hardships. I climbed the hill where they are now resting beneath the blue canopy of heaven, and thought of some of the great figures of those early days. I felt a close fellowship with them and then and there rededicated myself to the cause for which they sailed to these shores on uncharted seas. When I departed I felt that I was leaving friends.

Those dedicated Christians are not dead! The memory of the just never dies. Today we have a continuing fellowship with them, and it is good that we do so.

I should like to again bring them among all who would destroy their ideals, in order that we might discover how to be courageous and thankful in the belief of the goodness of God.

When we are tempted to forget, over and over these words should beat into our minds: "Having eyes do you not see, and having ears do you not hear, and do you not remember?" These questions from God still hold their relevance for us today.

Down through the years there has been a continuous stream of men and women who have suffered hardships to defend this great inheritance passed on to us. The march is still on. We have an uncompleted task as there is still darkness and danger ahead. They laid the foundation and placed in our hands the working tools to build. Let us not use some one else's foundation.

# CONGREGATIONALISTS CONFER ON CONSTITUTION

Responding to an invitation issued jointly by officers of three pro-Congregational organizations, eighty-seven Congregational laymen, laywomen and ministers held a three day session on October 6, 7 and 8, at the First Congregational Church of Detroit, Michigan. The invitation brought representation from at least fifteen states from the East, West and Mid-America.

Following dinner on Monday evening, the Rev. Walton E. Cole, D.D., pastor, conducted an inspiring devotional service, which was followed by an informal talk by Rev. Malcolm K. Burton of Pontiac, Michigan. Mr. Burton touched on many matters connected with the problem of the proposed Constitution and By-Laws for the United Church of Christ and with the pending lawsuit in which four Congregational Christian Churches and a number of members have asked the United States District Court for a Declaratory Judgment regarding the Basis of Union and Interpretations.

### The Seminars

The study of the issues involved in considering the draft of the Constitution and By-Laws which was proposed to the General Synod in Oberlin, Ohio, last July, was carried on in four seminars, meeting Tuesday morning, afternoon and evening and Wednesday morning. At each of these four sessions each group gave its attention to a different subject, with several discussion leaders and resource men making the rounds so as to be with each seminar for one complete session.

The subjects considered at these meetings were, 1, Legal Problems in the Proposed Constitution; 2, Detailed Analysis of the Constitution; 3, How to Plan and Conduct Meetings for Studying the Constitution; and, 4, How to Interest and Persuade Indifferent People. In each of the seminars the purpose was to help those present to do their part in helping others to study the real nature of the Constitution and to aid Churches in making an informal and intelligent analysis of it during the coming months.

### The Findings

The final session of this conference was held in the church auditorium on Wednesday afternoon. Dr. Arthur A. Rouner of Brooklyn, New York, served as Moderator and Rev. John H. Alexander of Wauwatosa, Wisconsin, as Secretary. General discussion of the reports given by the four seminars brought about a decision that the consensus of opinion of the conference as a whole should be summarized in a general report to be written by a special Findings Committee and later mimeographed and mailed to all who were present at the meeting, and published in THE CONGREGATIONALIST and other periodicals.

The Moderator appointed the Findings Committee consisting of Rev. Walter J. Vernon (California) Chairman, Mrs. James Solberg (California) Secretary, Mrs. George A. Berkaw, Jr. (Michigan), Miss Evelyn Bumgarner (Michigan), Mrs. George J. Mead (Connecticut) and Rev. Joseph J. Russell (Massachusetts). After careful consideration of the contents which should be in a concise report, it was decided that the Chairman and Secretary should be authorized to draft the report, and send it to the other members of the Committee for criticism and suggestions, after which the final draft will be sent to the National Association Executive Secretary for mimeographing and distribution.

Among other highlights of the session was the address given after luncheon on Wednesday by Dr. Henry David Gray of Hartford. The final worship service in the church auditorium was conducted by Dr. Harry R. Butman of Los Angeles, thus bringing to a fitting close what may prove to be one of the most significant gatherings of Congregational Christian people in recent years.

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# Commissions and Executive Committee Meet

At the time of the conference to consider the proposed Constitution and By-Laws of the "United Church of Christ," several of the Commissions of the National Association also held meetings, as did the Executive Committees of the National Association and the Committee for Continuation of the Congregational Christian Churches. Reports of the several Commissions were later made to the National Association Executive Committee. It is evident that the work of these several bodies is being done enthusiastically and successfully.

Among the actions of the National Association Executive Committee was a decision to request the Anaheim Community Congregational Church in California to serve as a depository for the printed matter and publications on the West Coast. (The present depositories are the Executive Office in Milwaukee and the Eastern Field Office in Melrose, Massachusetts.) In view of the forthcoming retirement of Paul R. Biggs of Oregon City as Treasurer, a resolution was placed on the records thanking him for his faithful services and constructive work during the formative years of the Association. Mr. Don Zentner of Wauwatosa, Wisconsin, will succeed Mr. Biggs in December.

### Commission Chairmen.

Because of the resignation of Dr. Max Strang of Iowa as Chairman of the Commission on Missions and Church Extension, it was voted to ask Rev. George E. Mitchell of Indiana to succeed him.

Chairmen of other Commissions are: Christian Education, Rev. Robert H. Scanland (California); The Ministry, Dr. Arthur A. Rouner (New York); Publications, Dr. Henry David Gray (Connecticut); Women's Work, Mrs. Robert E. Collins (Michigan); Youth Work, Rev. Paul G. Pitman (Iowa).

**Due to the necessity of getting each issue of THE CONGREGATIONALIST into the mails in time for prompt delivery in various parts of the country, the deadline for all material is now set at the first weekday of the month preceding publication. Copy for the January, 1960 issue, for example, must reach the Editor by December 1, 1959.**

# A CALL TO THANKSGIVING

Mary Ellen Chase

(This "Call to Thanksgiving" was written by Miss Chase in 1958 at the request of the Publications Commission of the National Association of Congregational Christian Churches, and was published in THE CONGREGATIONALIST for November of that year. It expresses so well the thoughts which should be in our minds at this season that the Commission requested that it be reprinted. It was recorded last year by Charlton Heston, well known motion picture actor, who is a member of The Church of Our Saviour (Congregational) of Granada Hills, California. A few of these records, especially suitable for use by radio stations at Thanksgiving time, are still available at nominal cost from the National Association office, 176 West Wisconsin Avenue, Milwaukee 3, Wisconsin.)

AS WE NEAR

the close of a year burdened and darkened by anxiety and dread not only for the freedom and safety of ourselves as a people, but of all the world, we may perhaps question the reasons for giving thanks to God after the example of our New England forefathers three centuries and more ago. Yet the courage and faith which upheld them as they crossed the seas to an unknown land in search of freedom is our most precious heritage and must never be forgotten or carelessly recalled.

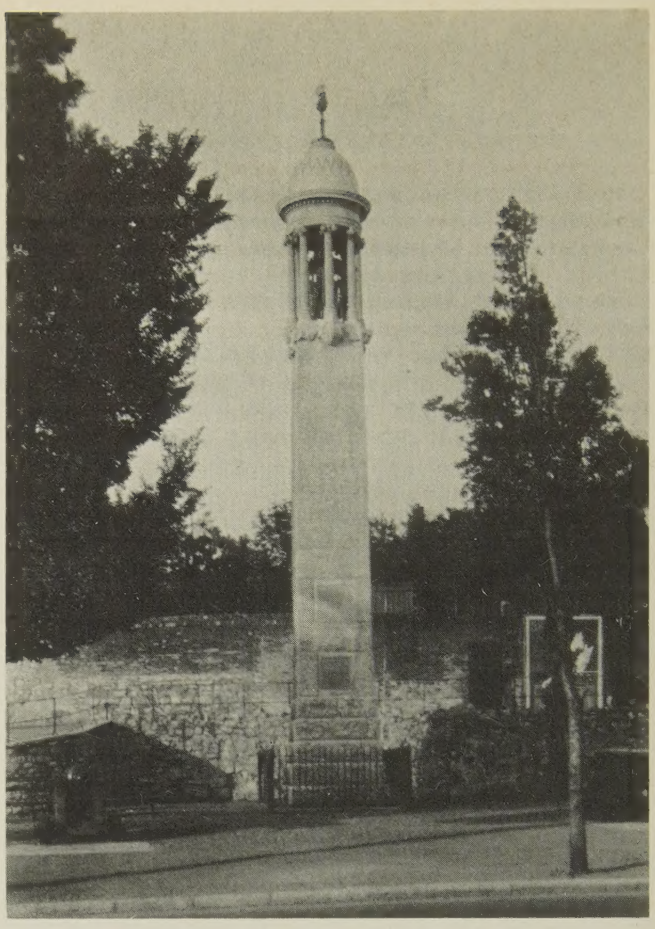
When they established the first Thanksgiving, they knew, as all thoughtful people must always know, that God can never be the source of evil and of suffering, but only of good; that injustice and greed spring from the minds of men who abuse their God-given freedom; and that freedom, rightly understood and used, constitutes and must always constitute the whole dignity of man. These were the invincible convictions which founded our country; and it is for these that we should, above all else, give thanks to God.

But only to give thanks in these days is not enough. Resolution and re-dedication are necessary as well. For the very sake of our freedom we should resolve never to free ourselves from the fear of indifference and complacency, carelessness and apathy, which can eventually destroy both an individual and a nation. Our forefathers battled against the dangers of a forbidding land, against cold, hunger, sickness, and unremitting labor. We battle instead, if we are wise, against the blessings of warmth and plenty, comfort and prosperity; for these blessings, if we treasure them too highly, are capable of making us forgetful of those moral and spiritual possessions and values which alone endure.

*If we are true to our heritage, we shall*

ON THIS THANKSGIVING DAY

determine to remind ourselves and to teach our children that our freedom demands of us constant concern for the welfare and the dignity of all men, women, and children wherever they may be; constant vigilance against prejudice, selfishness, injustice, and oppression not only in our behavior, but in our thoughts; constant willingness to sacrifice for the common good; and constant warfare against indifference toward our responsibilities and obligations as the inheritors of freedom. It is only by such honest and eager resolution that we can truly give thanks to God "whose service is perfect freedom" and who calls upon each and every one of us to fulfill His commands of peace and righteousness upon this earth.



*Pilgrim Monument, Southampton, England, Port from which the Mayflower Sailed for America.*

# Congregational Bookshelf

The receipt by mail, wholly unexpected, of an autographed copy of a monumental volume, LAW AND CIVILIZATION (Palmer D. Edmunds, Public Affairs Press, Washington, D.C.) has moved this Editor to by-pass the usual book review writer and call to the attention of the readers of this paper a remarkable work by a distinguished Congregational layman. Mr. Edmunds is, as no doubt many readers know, a member of our Church at Thawville, Illinois, and has been active in the promotion of the Congregational Way for at least a dozen years.

In reading this book, it has at times been hard to tell whether the real interest of the author is law, or history, or religion. The vast amount of research which has gone into its preparation shows a mastery of all three of these fields. The interrelation of law and religion is traced in many ways, but to this reviewer the heart of it all is expressed in one paragraph (on p. 326). "All that we understand by the term civilization is not comprised in the simple idea of social well-being and happiness. If we look a little deeper we discover that, beside the progress and melioration of social life, another development is comprised in our notion of civilization — namely, the development of individual life, the development of the human mind and its facilities — the development of man himself."

That glimpse into Mr. Edmund's philosophy helps us to see why he has so sturdily and steadily opposed the taking over of Churches which stand for "the sacredness of the individual soul and the right of private judgment" into any kind of authoritative super-church.

# AN OPEN LETTER TO ALL CONGREGATIONALISTS

GREETINGS:

The periodical THE CONGREGATIONALIST, traditionally the beloved publication of Congregational Churches in America, has resumed its historic role as an exponent of the Congregational Way. Readers find in it informative and inspirational articles, data on the ever-changing scene within our denomination, pastoral news and missionary activities.

THE CONGREGATIONALIST wages no war against the ecumenical movement as a sponsor of spiritual unity and understanding. It defends vigorously the continuation of congregational polity while rejoicing at every evidence of increasingly harmonious relationships among the followers of Christ. THE CONGREGATIONALIST is pro-congregationalist.

Our subscription list grows apace, as more and more loyal Congregationalists subscribe in behalf of local officers, local societies, and friends; and as local Churches subscribe for their entire membership.

Every believer in the Congregational Way is invited to join in extending the influence of Congregationalism's own publication, through as substantial a list as can be afforded at these low rates: single, $2.00, 25 or more, $1.00 each. Contributions in any amount to cover the actual cost of mailing to ministers and missionaries of our Churches are earnestly solicited.

Why not place THE CONGREGATIONALIST on your Christmas shopping list immediately?

Faithfully yours,
Henry David Gray, *Chairman,*
Commission on Publications

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# FOR STUDYING THE PRESENT ISSUE

Among the recent pamphlets and folders which may well prove useful to Congregational Christian Churches in their study of the proposed Constitution and By-Laws for the "United Church of Christ" are the following.

"A Brief Analysis" (H. C. Bailey) — obtainable from the League to Uphold Congregational Principles, Box 628, Hartford 1, Connecticut.

"The Constitutional Question — Some Tests From the New Testament" (H. D. Gray) and "The Biblical Basis of Congregationalism" (H. R. Butman), four page folders obtainable from the National Association of Congregational Christian Churches, 176 West Wisconsin Avenue, Milwaukee 3, Wisconsin, or 61 East Street, Melrose 76, Massachusetts.

Copies of the original draft of the report of the General Synod's Commission to Prepare a Constitution, with marginal annotations by Dr. Henry David Gray, may be obtained from the South Congregational Church, Main and Buckingham Streets, Hartford 3, Connecticut.

It is also suggested that those in search of information about the proposed Constitution write to Rev. Malcolm K. Burton, 97 Mary Day, Pontiac, Michigan, for copies of "Fundamental Changes" and "Suggestions For Members," now in preparation.

Date_____

**Editor, THE CONGREGATIONALIST**
**61 East Street,**
**Melrose 76, Massachusetts**

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*ELEVEN*

# HUB CONGREGATIONALISTS HEAR DR. GRAY

About 150 Congregationalists from 18 churches in and around Boston gathered in the Sunday School room of Park Street Church on October 19, at the invitation of the Massachusetts Committee for Continuation of the Congregational Christian Churches, and the Eastern Field Representative of the National Association.

The speaker was Dr. Henry David Gray of Hartford, Connecticut, whose theme was "A Constitution for Congregationalism?" A thorough and thoughtful exposition of what Congregationalism is, was followed by an analysis of the proposed Constitution and By-Laws of the United Church of Christ. Speaking with complete fairness toward those who favor the union, and with an emphasis on the religious and spiritual aspects, Dr. Gray showed convincingly that while those Churches which so choose may approve the Constitution, and thus join with the new body, they will be departing from Congregational principles and surrendering rights always possessed by free Churches. Particularly is this true in the matter of complete freedom of choice of ministers, and of the right of candidates for the ministry to choose the schools in which they shall be trained.

Since the proposed Constitution provides for amendments to be enacted without submission to the Churches for approval, and Churches will have no vote regarding future unions with other denominations, it is evident, Dr. Gray declared, that the Churches which vote favorably on this proposed fundamental document are casting their last vote on matters of denomination-wide scope.

### Possible Changes

In answer to questions from the floor as to whether there were any ways in which the proposed Constitution could be changed before it is submitted to the Churches, so as to make it more acceptable, Dr. Gray suggested two possibilities. One is that paragraph 21, which appears as an assurance that the "congregations and local churches" should not have any of their rights taken away, should be rewritten as a "Bill of Rights", placed before the rest of the document, and made impossible of amendment, by a clear cut provision to that effect.

The other possibility would be to clarify and reinforce the distinction in paragraph 3 between "define and regulate" and "describe free and voluntary relationships," by rewriting the Constitution so as to refer to the General Synod only, and put all the rest into a "Manual of Procedures" similar to those published in years past by eminent Congregational leaders. This, in Dr. Gray's opinion, would help to make the new denomination more like Congregationalism, which we have been informed from time to time would be the case.